The Sanctuary الحِمَى

ISSUE 20

MUHARRAM1448
JULY 2026

A publication by the students of Darul Uloom Zakariyya

Migration to Madinah Munawwarah

Just as the inception of prophethood commenced with pious dreams, similarly, the origins of Hijrah (Migration) were initiated in the form of dreams. At the beginning , Rasulullah صلى الله عليه و سلم was shown dreams about the locations of his Migration but not the name of the place. He was merely shown that his place of Migration was a place abounding in date palms . This is why he was under the impression that the place was perhaps Yamaamah or Hajar . Whilst he was reflecting over this, divine revelation singled out Madinah Munawwarah as the place of Migration. On the basis of the divine direction, Rasulullah صلى الله عليه و سلم commanded his Sahabah رضي الله عنه to emigrate to Madinah Munawwarah.

The Erection Of Masjid-un-Nabawi

The first spot the camel chose to sit on was a dates drying area belonging to orphans. Upon inquiry, Rasulullah صلى الله عليه و سلم learnt that the plot of land belongs to two orphans , Sahal and Suhail . Rasulullah صلى الله عليه و سلم summoned both of them to purchase this plot of land to erect a Musjid. Rasulullah صلى الله عليه و سلم also spoke to their uncle about purchasing the land . Both of them expressed a desire to donate the land to Rasulullah صلى الله عليه و سلم without any compensation whatsoever, saying that they hoped to reap the compensation from Allah Ta'aala alone. However, the land was purchased and Musjid -e- Nabawi was built.

Brotherhood Between The Muhaajireen And the Ansaar

When the Muhaajireen migrated from Makkah Mukarramah leaving behind their children, kinsfolk , homes and property and arrived in Madinah, Rasulullah صلى الله عليه و سلم established bonds of brotherhood between the Muhaajireen and the Ansaar so that their perplexing agitation brought about by their traumatic departure may be replaced by their love and affection of the Ansaar. The Ansaar were ready to help them regardless of their situation

The Battle Of Badr

The battle of Badr was the first battle in Islam. It distinguished between the truth and falsehood. Nabi صلى الله عليه و سلم gave those Sahabah who took part in the battle of Badr more superiority over the other Sahabah. The Muslims were 313 in number facing a thousand Kuffaar .This battle took place in the second year of Hijrah.

New Hijri Year

أعوذ بالله من الشيطان الرجيم:

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ

Allah تعالى says in the Quran:

"Indeed, the number of months with Allah is twelve months in the register of Allah [i.e., His decree] from the day He created the heavens and the earth; of these, four are sacred. That is the correct religion, so do not wrong yourselves during them.

Rasulullah صلي الله عليه وسلم called Muharram the month of Allah (شهر الله). This shows how special this month is compared to other months. Good deeds in this month bring even bigger rewards. Due to the sanctity of this month, the Islamic calendar commences with it.

The best thing to do in this month is fasting.

Rasulullah صلي الله عليه وسلم said that after Ramadaan, the best month to fast is Muharram.

(افضل الصيام بعد شهر رمضان شهر الله المحرم)

Dua for the sighting of the Muharram moon:

(اللهم ادخله علينا بالأمن والإيمان والسلامة والاسلم وجوار من الشيطان و رضوان من الرحمان)

May Allah تعالى grant us a new year with Barakah in our health and wealth. May Allah تعالى grant us the ability to fast in this month.

Ameen.

The month of Muharram holds a deeply revered status in Islamic history and was recognized as one of the sacred months (Al-Ashur- al-Hurum) even before Islam. Warfare and conflict were strictly prohibited during this month. Throughout history, several profoundly significant events have taken place during this sacred month, including:

1. Umar ibn al-Khattab رضي الله عنه, the second Khalifa of Islam, was assassinated in the year 644 CE/ 24 Hijri in Medina by a Persian slave named Abu Lu'lu'ah. The attacker was furious because Umar رضي الله عنه had ruled against his complaint regarding a tax levied by his master, judging the amount to be fair given the slave's highly skilled craftsmanship. Taking advantage of the early morning darkness during the dawn prayer (Fajr) in Masjid-an-Nabawi, Abu Lu'lu'ah hid within the Jama'ah and repeatedly stabbed the Khalifa with a poisoned, double-bladed knife. As Umar رضي الله عنه lay severely injured, a physician gave him some milk to drink to help him regain his strength, but the wounds in his stomach were so deep that the milk flowed straight out of his body, making everyone realize he would not survive before he passed away three days later.
2. The day Musa عليه السلام and his followers were miraculously saved from the tyranny of Firoun. The freedom of Bani Israil is a miraculous event celebrated on the 10th of Muharram, marking their deliverance from the tyranny of the Egyptian Pharaoh. For generations, Firoun had enslaved the Israelites and ordered the slaughter of their newborn sons, prompting Allah تعالى to send Musa عليه السلام to demand their release. When Firoun pursued the fleeing Israelites with a massive army and trapped them against the Red Sea, Allah تعالى commanded Musa عليه السلام to strike the water with his staff, miraculously parting the sea into dry paths that allowed the Israelites to cross safely while the returning waters drowned Firoun and his entire army.

One very virtuous Amal that we can do during the month of Muharram is the fast of Ashura. The fast of Ashura came into act when Nabee صلي الله عليه وسلم migrated from Makkah to the city of Madina, where he found the Jewish community fasting on the 10th day of Muharram. When Nabee صلي الله عليه وسلم asked them about the reason for this fast, they explained that it was a special day of gratitude to celebrate how Allah تعالى saved Musa عليه السلام and Bani Israil from the Pharaoh. Upon hearing this, Naee صلي الله عليه وسلم stated that Muslims have a closer tie to Musa عليه السلام than anyone else, so he fasted on that day and instructed his followers to fast as well. Later, to differentiate from the Jews ,he recommended that Muslims fast on either the 9th or the 11th of Muharram along with the 10th, turning it into a beautiful sunnah of gratitude and reflection.

xenophobia

What is xenophobia?

Xenophobia is fear or hatred of people from other countries, and it often leads to discrimination, violence, and hate speech. Islam teaches that all people come from the same origin, and that different nations and cultures exist so we can know and respect each other. In Islam, a person's true value isn't based on nationality, race, or language, but on good character and faith.

Why does xenophobia happen?

Xenophobia often grows from unemployment, poverty, and false beliefs that foreigners take jobs or cause crime. However, Islam teaches Muslims not to judge unfairly and to trust Allah Ta'aala for provision instead of blaming others, to work hard, start businesses, and contribute to the economy.

The harms of xenophobia

Xenophobia creates fear, violence, and division in communities. It destroys trust and makes it harder for people to live and work together. Foreigners also contribute to economic growth, so driving them away can harm the whole country. Islam teaches

cooperation, justice, and respect for al people.

What Islam teaches us through history

One of the greatest examples in Islamic history is the migration (Hijrah) from Makkah to Madinah. The Muslims did not leave their homes because they wanted a better life. They were persecuted, abused, and forced to leave because of their faith. Many left behind their homes, businesses, wealth, and even family members. When they arrived in Madinah, the people known as the Ansar welcomed them with kindness and generosity. They shared their homes, food, and wealth with the Muhajireen (the migrants). They did not see them as a burden or as competition. Instead, they treated them as brothers and sisters in Islam. This beautiful example shows how Muslims should welcome and support those who are in need. Another important example is Salaah ad Din Ayoob Rahimahullah. After liberating Jerusalem, he had the power to take revenge on his enemies. Instead, he chose mercy and justice. He protected many people and allowed them to leave safely. His actions showed that true strength is not in hatred or revenge, but in kindness, fairness, and compassion.

What can we learn today?

Many foreigners leave their countries because of war, poverty, persecution, or hardship. Islam teaches us to see them as human beings with hopes, struggles, and families. The Muhajireen teach us what it feels like to leave home. The Ansar teach us how to welcome others. Salaah ad Din teaches us mercy and compassion. May Allah Ta'aala help us to treat everyone with kindness, justice, and respect, and protect us from hatred, Ameen.

THE FASTS OF 'ASHURA:

The Degrees of the Fast of 'Ashura:

Question

What is the ruling on combining the fast of other days with 'Ashura in the month of Muharram? And how many degrees does it have?

Answer

Combining the fast of the ninth or eleventh with 'Ashura is recommended (Mustahabb), and it has four degrees:

(1) The first degree: fasting the ninth, tenth and eleventh. This is the most excellent.

Imaam al-Bayhaqi narrated in Shu'ab al-Iman (3511) from Ibn 'Abbas (Radhiallaahu Anhuma) who said:Rasulullaah Sallallaahu Allaihi Wasallam said: 'Fast on the day of 'Ashura and oppose the Jews in it; fast one day before it and one day after it.'

Al-Haythami said: It contains Muhammad ibn Abi Laili, concerning whom there is discussion. (3/188). It was also narrated by Ahmad (1/241, no. 2154), by al-Tabarani in al-Mu'jam al-Awsat (no. 87), and by al-Bazzar (no. 5238).

Shaykh 'Abd al-Haqq al-Dehlawi Rahmatullaahi Allaihi said in al-Lam'at:

The ranks of the fast in Muharram are three: the best is to fast on the ninth, tenth and eleventh days, as has come down in the hadith of Ahmad and al-Bazzar from Ibn Abbas (Radhiallaahu Anhuma); the second is the ninth and tenth; the third is the tenth alone. (Ashat al-Lamāt: 2/105).

Some commentators have said that in this narration the conjunction "wa" is used in the sense of "ma" (i.e. "together with"), and in other versions the word "aw" appears in its place, as in al-Mirqāt (4/288, ed. Multan). This is because opposition to the Jews is achieved by observing even one of them.

*(2)*The second degree: fasting the ninth and tenth. As recorded in Sahih Muslim:

Inside This Issue:

Migration to Madinah	Nawaf Abu-Bakr
	Yusuf Cajee
New Hijri Year	Yasir Patel
	Abdul Karim
Xenophobia	Qassim Ratib Nkhata
The Fast of Aashura	F.D.U.Z
Marriage in Muharram	F.D.U.Z

Narrated from Ibn Abbas (Radhiallaahu Anhuma) from Rasulullaah Sallallaahu Allaihi Wasallam: 'If I live until next year, I will fast on the ninth.' In another narration from him: 'So when next year comes, Insha Allah, we will fast on the ninth.' (Narrated by Muslim: 1/359).

(3) Third rank: fasting the tenth and eleventh. This narration has been recorded in numerous hadith collections:

Narrated from Ibn Abbas (Radhiallaahu Anhuma) from Rasulullaah Sallallaahu Allaihi Wasallam: 'Fast on the Day of Ashura and oppose the Jews; fast one day before it or one day after it.' (Sahih Ibn Khuzaymah: 2/1006, no. 2)

Since Rasulullaah Sallallaahu Allaihi Wasallam expressed a desire to fast on the ninth, the fast of the ninth of Muharram is given the second rank, and that of the eleventh the third.

(4) Fourth rank: Fasting only on the tenth of Muharram. Its excellence has also been mentioned in the blessed hadiths.

As it is narrated in Sahih Muslim:

وصيام يوم عاشوراء احتسب على الله أن يكفر السنة التي قبله.(Sahih Muslim: 1/367).

Allama Syed al-Banauri (Rahmatullahi Allahi) states in Ma'arif al-Sunan:

The conclusion of the Sharia is: that the best (1) is to fast on the day of Ashura, the day before it and the day after it; then the next best (2) is to fast on Ashura and the day before it or (3) to fast on the day after it; then the least of all is to fast on Ashura by itself. All three scenarios are acts of worship, some superior to others. (Ma'arif as-Sunnan: 5/434).

Then there is a difference of opinion among the jurists as to whether fasting the tenth of Muharram alone is makrūh or not. Some have declared it makrūh on account of resemblance, but since that resemblance no longer exists, the majority of jurists have ruled it permissible without any disapproval, as in al-Bada'i'. Moreover, combining the ninth with the tenth is recommended, and acting against this recommendation is not disliked. And acting contrary to Rasulullah ﷺ wish does not entail disapproval; for example, Rasulullah ﷺ had wished that the Hatim be included within the Kabah, but this did not come about.

In summary, fasting on the tenth of Muharram alone is now merely permissible or contrary to preference, not makrūh. And as for those jurists who deemed it makrūh, they meant the تنزيهي (discouraged) kind of makrūh, which is synonymous with being contrary to preference. As Mufti Nizamuddin (Rahimahullah) stated in Nizam al-Fatwa, and it bears the signature of Mufti Mahmud Hasan Gangohi (Rahimahullah).

For further details, see: (Nizam al-Fatwa, pp. 368–371; Ma'arif as-Sunnah: 5/434–435).

And Allah, the Exalted and Glorious, knows best.

Fatawa Darul Uloom Zakariyya / Vol. 3 / Miscellaneous Issues Related to the Abwaabus Sawm

TO MARRY IN MUHARRAM:

Question:

Generally, in India and Pakistan, people do not marry in Muharram, especially during the first ten days, and consider it an inauspicious or bad omen. What is the ruling on this according to Sharia? Was the marriage of any of the Mothers of the Believers (az-Zawjaat al-Mutharraat) or the Pure Daughters (Banāt at-Tāhirāt) ever performed in Muharram? Provide a detailed answer with evidence. May you be rewarded with abundant good.

Answer:

In the pure Shari'ah there is no month that is considered inauspicious or forbidden for marriage; rather, taking omens is not permitted in Islam. It is a practice of non-Muslims and not part of Islamic civilisation. On the contrary, Ahadith indicate that some of the Mothers of the Believers and some of the Chaste Daughters were married in Muharram.

See the following traditions:

The marriage of Umm al-Mu'minīn Hāzrat Umm Habībah (Radhiallaahu Anha) took place in Muharram. As related in al-Rahīq al-Makhtūm:

Umm Habiba, Ramla bint Abi Sufyan (Radhiallaahu Anha), was married to Ubaydullah ibn Jahsh. She bore him a daughter, Habiba, after whom she was nicknamed, and she migrated with him to Abyssinia. Ubaydullah then apostatised and became a Christian, and he died there. Umm Habiba remained steadfast in her faith and her emigration. When the Messenger of Allah ﷺ sent 'Amr ibn Umayya al-Dumari (Radhiallaahu Anhu) with his letter to the Negus in Muharram in the seventh year of the Hijra, he proposed to Umm Habiba on Rasulullaah ﷺ behalf and married her to Rasulullaah ﷺ . (Al-Rahiq al-Makhtum, p. 471).

In al-Mukhtasar al-Kabir fi Sirat al-Rasul:

Rasulullaah(ﷺ) sent “Amr ibn Umayya al-Dhamri to the Negus in Muharram, according to the more correct view, though some say in Rabi” al-Awwal. (Al-Mukhtasar al-Kabir, p. 65).

The marriage of Hazrat Fatimah (Radhiallaahu Anha) to Hazrat Ali (Radhiallaahu Anhu) took place in the early part of Muharram.

It is mentioned in al-Isābah:

Fātimah al-Zahrā, daughter of the Imam of the God-fearing, and Alī married her in the early part of Muharram in the second year, four months after Āishah, etc. (al-Isābah fi Tamyiz al-Ṣahābah, 8/263).

Rayhana (Radhiallaahu Anha) marriage to Rasulullaah took place during Muharram.

*It is noted in *Al-Bidayah wa al-Nihayah*:*

Ibn Kathir, Rahmatullaahi Allaihi, said in *Al-Bidayah wa al-Nihayah*: Al-Waqidi said: ‘Ibn Abi Dhi’b told me: “I asked Al-Zuhri about Rayhana, and he said: ‘She was a slave-girl of the Messenger of Allah ﷺ so he emancipated her and married her. She would seclude herself amongst her family and say: “No one shall see me except the Messenger of Allah ﷺ ”’.His marriage to her took place in Muharram in the sixth year of the Hijrah. (Al-Bidayah wa al-Nihayah: 5/319).

(Similarly in Tarikh Madinah Dimashq: 3/241, and Al-Tabaqat al-Kubra by Ibn Sa’d: 8/130)

It *is stated in ‘Your Questions and Their Answers’:*

The belief that one should not get married in Muharram, Safar or Sha’ban is based on the notion that these months are inauspicious; Islam does not subscribe to this view. Although Hazrat Husayn (Radhiallaahu Anhu) was martyred in Muharram, this does not necessarily mean that marriage contracts are prohibited during this month, otherwise, in every month, some person or other would have passed away who was even more venerable than Hazrat Husayn (Radhiallaahu Anhu), This would imply that marriages should not be performed in any of the twelve months of the year, Furthermore, it is incorrect to regard the month of his martyrdom as a month of mourning and misfortune. (Your Questions and Their Answers: 2/531).

In the ‘Virtues of the twelve months’ it is mentioned:

Deliberately refraining from adornment during the days of Muharram, which is known as ‘sawg’; for example: applying henna and oil to the head; similarly, some people refrain from holding weddings and celebrating during these days due to the belief in ‘sog’; Some consider intimate relations between husband and wife during these days to be inappropriate; this is not established in Islamic law, nor is there any prohibition in Islamic law against these acts during the days of Muharram. (The Virtues and Rulings of the Twelve Months, pp. 96, 97).

And Allah, Glorified and Exalted be He, knows best.

Fatawa Darul Uloom Zakariyya / Vol. 9 / Chapter... (8) Marriage and Divorce